

## Bhagavad Gita: A Pathway to Peace & Harmony

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### ABSTRACT

The present research paper is aimed to explore the inner power of being, without this power we can't achieve success in our life. We all know that getting angry is not good in life but all of us get angry at some point of time in life. Why at times our mind gets violent & anger is expressed in our nature? In a state of anger we hurt our near & dear ones by speaking angry words. When anger gets out of control and turns destructive, it can lead to problems for oneself, as well as, for others also. In the state of anger we are at the mercy of an unpredictable and powerful emotion which if not controlled by us does harm only to our life. If anger is not controlled, it can lead to physiological, as well as, psychological problems in our life. Now how can we control this anger? Basically, to control anger is to first control & calm our mind. If our mind remains in a state of calm then no negative emotions can arouse in it. To be peaceful at mind, the easiest way is that we let our mind delve inside our own inner nature rather than hankering after outside the worldly objects. Bhagwad Gita explains why & how we should avoid anger. If mind continuously runs after worldly things outside then it gets disturbed when the thing of desire is not attained. When the mind gets disturbed in this way then anger arouses in the mind & it leads to negative consequences only. When we close our eyes in meditation, we start delving inside our inner nature. What is our inner nature? It's nothing but our Soul inside, Bhagwad Gita teaches us who am I, I am not anger, I am a peaceful being.

**Key words-** Bhagwad Gita, Anger, Minds.

### INTRODUCTION –

The purpose of life is the realization of the essential Divinity in man. Our society has started to forget what real human values are, what is natural for people and how we should act as a society. Daily problems, big and smalls torture our minds. We are searching to resolve them here and there. But actually if we look inward, we see that we are the source of all our problems. In the present environment, we engage in activities for external purposes and thus we forget about our inner values. One reason for this ignorance is a lack of transcendental knowledge of the soul. Who am I. Without this knowledge we can't get peace. Bhagwadgita says that

Na jayate mriyate va kadachit nayam bhutva bhavita va na bhuya

Ajo nitya shasvato ayam purano na hanyate hanyamane sharire **(Gita 2/20)**

The soul is neither born, nor does it ever die; nor having once existed, does it ever cease to be. The soul is without birth, eternal, immortal, and ageless. It is not destroyed when the body is destroyed

### WHAT IS PEACE?

Peace is a state of quiet. It is freedom from disturbance, anxiety, agitation, riot or violence. It is harmony, silence, calm, repose, rest. Specifically, it is the absence or cessation of war.

Dukhesu anudyugmana sukhesu vigat ishprah

Veet rag bhay krodha isthit dhi muni uttayate **(Gita 2/56)**

*The sage, whose mind remains unperturbed amid, sorrows, whose thirst for pleasures has altogether disappeared, and who is free from passion, fear and anger, is called stable of mind.*

When we are free from discomfort of these types of emotions, peace come automatically because peace is the very nature of the soul or Atman and always remain in the comfort zone of mind. It cannot remain with greedy persons. It fills the pure heart.

### WHERE IS PEACE?

Peace is not in the heart of the carnal man. Peace is not in the hearts of ministers, advocates, businessmen, dictators, kings and emperors. Peace is in the hearts of Yogins, sages, saints and spiritual men. Peace is not in money, estate, bungalows and possessions. Peace does not dwell in outward things, but within the soul.

**Na asti buddhi ayuktasya na cha ayuktasya bhavna**

**Na cha abhavte shanti ashantasya kute sukham **(Gita 2/66)****

He, who has not controlled his mind and senses, can have no determinate intellect, nor contemplation. Without contemplation, he can have no peace; and how can there be happiness for one lacking peace of mind.

### ENEMIES OF MENTAL PEACE-ANGER

Greed, lust, jealousy, envy, anger, pride and egoism are the six enemies of peace. Slay these enemies by the sword of dispassion, discrimination and non-attachment. You will enjoy perpetual peace.

**Trividhaü narakasyodaü dvàraü nàsanamàtmana  
kàma krodhastathà lobhastasmàdetattrayaü tyajet (Gita 16/3)**

Triple is the gate of this hell, destructive of the self—lust, anger, and greed, therefore one should abandon these three.

Anger, greed, jealousy, hatred are all enemies of peace. Develop goodwill, co-operation, mercy, compassion, non-resistance or non-retaliation to injuries done to you, forgiveness, contentment, nobility and cosmic love.

Anger is an enemy of peace. It is also another canker that consumes a man. Do not allow it to grow in you. Curb it. Nip it in the bud. It is nothing but petty-mindedness. Anger can be eradicated by developing the opposite quality –stability and peace. See God in all, Anger will vanish. Develop contentment, love, harmony, stability.

Through Sat-bhavana attain knowledge of the Self. Then ignorance, egoism, anger, jealousy, etc., will vanish. We will enjoy the ineffable peace of the Self; we will ever remain drowned in the ocean of Peace and supreme bliss.

**ROOT CAUSE OF RESTLESSNESS**

The cause of all restlessness, quarrels, fights, dissensions, is Ignorance. Selfishness, greed, pride, egoism, hatred are all born of Ignorance; they are products or modifications of Ignorance. The person who has realized the oneness of life, the unity of consciousness will never engage himself in strife or quarrel.

**Dyayato vishyan punsa sangastesuo upjayate**

**Sangat sanjayate kama kamat krodho abhi jayate (Gita 2/62)**

*The man dwelling on sense-objects develops attachment for them; from attachment springs up desire, and from desire (unfulfilled) ensues anger.*

**krodhàdbhavati saümoha saümohàt smçtivibhrama**

**smçtibhraüàd buddhinào buddhinsàt praõnyati (Gita 2/63)**

*From anger comes delusion, from delusion the loss of memory, from loss of memory the Destruction of discrimination; from destruction of discrimination he perishes*

**Sarvdwaresu deheashmin prakasha upjayate**

**Gyanam yada tada vidat vivradham satvam iti utt (Gita 14/11)**

*When light and discernment dawn in this body, as well as in the mind and senses, then one should know that Sattva is predominant.*

Thus the removal of ignorance alone can stop all dissensions and restlessness. Spiritual culture, ethical education and all those methods that are best calculated to instill love and a sense of unity in men and women can prevent nations from resorting to quarrels and fights. Every man or woman should have a clear and comprehensive understanding of the good or purpose of life. All people should get spiritual training and ethical culture.

**Harmony in Gita –**

With the popularization of the Gita in India and in other countries, the Gita has now become a universal scripture. In the present day socio-culture and global situation the Gita needs a new approach. To fulfill the spiritual, social and secular needs of today's world the Gita needs to be interpreted from the standpoint of wider harmony and synthesis than was necessary in earlier time.

**According to Sri Aurobindo States:**

We of the coming day stand at the head of a new age of development which must lead to such a new and larger synthesis'. A fresh and widely embracing harmonization of our gains is both an intellectual and a spiritual necessity of the future.

Formerly, the bone of contention was how to harmonize Jnana and Bhakti or Jnana and Karma. But in the present day world, people need much broader harmonies, such as harmony of religions, harmony of religion and science, harmony of the ancient and the modern, harmony of the east and west. It is this wider harmony that Sri Ramakrishna taught and Swami Vivekananda popularized. It is the standpoint of this wider harmony and synthesis that the Gita needs to be interpreted now.

Harmony only implies non-contradiction, whereas Synthesis implies unity. When Sri Ramakrishna Spoke of harmony of religions, what he meant was that religions are not contradictory to one another. When Swami Vivekananda spoke of 'Synthesis of Yogas', what he meant was that all the yogas together constitute a single Yoga. It may be mentioned here that Sri Ramakrishna mainly advocated harmony. While Swamiji advocated harmony as well as synthesis.

The main path shown by the Gita is the path of Bhakti or Devotion to the Purushottama and depends on his all-powerful Grace. The path of Bhakti shown by Gita has certain unique features<sup>63</sup>.

- In the first place, it is based on knowledge of the true self (atmajnana). In other words, it is what is called jnana-mishrita-bhakti that Krishna has taught.
- Bhakti is not a mere emotion or feeling. Even in ordinary human life, love finds expression through dedicate service. In the Gita, Bhakti finds expression through Karma –yoga, work done for God, as an instrument of God.
- Bhakti is supported by Divine Promise. In the religious history of mankind, Krishna is the first great Avatara or Prophet to give the promise that he would liberate all those who depend upon him from the wheel of life and death.

***Tesham aham samuddharta mr Ityusamsarasagarat.  
Bhavaami nachiraat paartha mayyaaveshitachetasaam*** (Gita 12/7)

Krishna is the first great prophet in the world to declare that simply by surrendering oneself completely to the Lord, one will attain liberation‘.

***Sarvadarman parityajya mamekam sharanam vraja,  
Aham tvam sarvapapebhyo mokshayisyami ma shucah*** (Gita 18/66)

Lastly Sri Krishna appears the first great Redeemer in human history. Normally, according to all religious traditions, a person who does wicked or sinful action has to suffer the dire consequences of his actions, such as going to hell. No ordinary human being can save him. But Krishna declares that evens an evildoer, if he worships the Lord with steadfast devotion, will quickly become virtuous and will attain everlasting peace.

***Kshipram bhavati dharmaatmaa shashwacchaantim nigacchati  
Kaunteya pratijaaneehi Na me bhaktah pranashyati*** (Gita 9/31)

He soon becomes righteous and attains to eternal peace; O Kaunteya, know you for Certain that my devotee never perishes.

The effect of single-pointed devotion to The Lord is stated here. Sri Krishna says that such a person soon becomes righteous - he realizes the Divine Atman in himself. He attains eternal peace - an inward peace which is beyond the noisy commotion of the daily living. He lives in tranquility free from agitations and excitements. He rediscovers in himself his own real nature which is Supreme Peace.

## CONCLUSION

Peace is absolute serenity and tranquility, wherein all the mental modifications, thoughts, imaginations, whims, fancies, moods, impulses, emotions, instincts, etc., cease entirely and the individual soul rests in his own nature, in his own pristine glory, in an unruffled state. Wealth, women, children, property and palatial buildings cannot give us everlasting peace. Selflessness,

desirelessness, non-attachment, freedom from mine-ness and craving, devotion to God, self-restraint, control of senses and mind, bring happiness and peace of mind. It is an ornament of a Paramahansa. It is not, of course the temporary conditions of mental quietude which worldly people speak of, in common parlance when they retire for a short time to a solitary bungalow in a forest for a little rest, when they are tired after a long journey. Every thought that you send out is a vibration which never perishes. It goes on vibrating every particle of the universe and if your thoughts are noble, holy and forcible, they set in vibration every sympathetic mind. Unconsciously all people who are like you take the thought you have projected and in accordance with the capacity that they have, they send out similar thoughts. The result is that, without your knowledge the consequences of your own work, you will be setting in motion great forces which will work together and put down the lowly and mean thoughts generated by the selfish and the wicked.

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